/95 cont./

881 The father or the mother of the boy, or both, undertake to conduct him to the village where the celebration is held. During the period of the ceremonies, which in general extends up to May, [782] [829] /96/ there are prayers every night and also during the day. "Because they do not have anything to do, only that prayer," according to the expression of the Indian Vicente of Amambai.

[756] Preliminarily the ñanderú chooses and teaches the huitxá, "the chief of the kids" /Port. chefe dos guris"/, who subsequently [782] sings with his companions for many nights the prayers that he has learned, which are called kunumí porahéi. The boys "se resguardam" /guard themselves/, for they are in a state of (odjékóaku) during this period which precedes the piercing and which can be prolonged for many months ("if the ñanderú orders"); and after the ceremony, the resguardo continues until the wound is healed, "until the ñanderú lets them go, it is the ñanderú who should know." The boy that does not se resguarde /guard himself/ with enough care, "grows up badly," that is, "he has illnesses." The resguardo, which does not include fasting, consists mainly in [262] the abstinence from meat. After the lip is pierced, the boy [752] nourishes himself on ripe bananas, principally avoiding mandioca flour, for otherwise it might get into the hole and it would be ruined (4).

4. /From p. 98 of the original source./ As a curiosity I shall note that in the interior of São Paulo there is the belief that, after they [304] pierce the ear lobes for the use of earrings, the [262] girls are supposed to abstain from certain foods, [752] especially mandioca flour and eggs. (A personal communication from Ruth Corrêa Leite Cardoso.)

[784] The boys, of course, are also not allowed to work.

[252] The boys have their own cook, a spinster or a widow. A married woman cannot take on the task, for the cook should maintain sexual abstinence; if she sleeps with a man, the food would [562] be bad for the boys. The woman may not, like any other woman, [304] be present at the ceremony of the piercing of the lip.